Faith and Works: A Biblical Defense from the Epistle of James

信德與善行：從雅各書為本的聖經辯護

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευίτάκης*
משה לוין (לעווין)

I. Introduction | 壹、導論

English:

One of the most enduring debates in Christian theology concerns the mechanism of salvation: is a person saved by faith alone (*sola fide*), or does salvation require the indissoluble union of faith and works? The Protestant Reformers, most notably Martin Luther, championed the doctrine of *sola fide*—that justification before God comes through faith alone, apart from any human works. Luther famously called the Epistle of James an "epistle of straw" (*stroherne Epistel*) precisely because its teaching appeared to contradict his central thesis. Yet the witness of Scripture, examined honestly and in its original languages, does not support the radical separation of faith from works. On the contrary, the Bible—from the Torah through the Prophets to the Apostolic writings—teaches that authentic, saving faith is a faith that works, a faith made manifest in deeds of love and obedience. Nowhere is this teaching more explicitly stated than in the Epistle of James, chapter 2.

This essay will defend the position that Christian salvation is properly understood as the fruit of faith *and* works acting in concert—not faith alone—by examining the key passages of James 2:14–26 in their original Koine Greek and Syriac Peshitta texts, with supporting Old Testament references in Hebrew and the Septuagint (LXX). The aim is not to diminish the role of faith, but to show that the biblical authors understood genuine faith as inherently operative: a faith that does not work is no faith at all.

繁體中文：

基督教神學中最持久的爭論之一，涉及救恩的機制：人是唯獨因信得救（*sola fide*），抑或救恩需要信德與善行不可分割地結合？新教改革者，尤其是馬丁·路德，倡導「唯獨信心」之教義——即人在上帝面前的稱義，乃單憑信心，排除一切人的行為。路德著名地稱雅各書為「稻草書信」（*stroherne Epistel*），正是因為其教導似乎與他的核心命題相矛盾。然而，聖經的見證若誠實地、以其原文語言加以審視，並不支持將信心與行為徹底分離。相反地，聖經——從妥拉、先知書到使徒著作——教導真正的、使人得救的信心乃是有行為的信心，一種在愛與順服的行動中彰顯的信心。這一教導在雅各書第二章中表述得最為明確。

本文將通過考察雅各書二章14至26節的原始通用希臘語（Koine Greek）與敘利亞語別西大譯本（Peshitta）經文，輔以舊約希伯來文及七十士譯本（LXX）之參照經文，來為以下立場辯護：基督教救恩應被正確理解為信德與善行協同運作的成果——而非唯獨信心。本文的目的不在於削弱信心的角色，而在於表明聖經作者理解真正的信心本質上是有行動力的：不行動的信心根本不是信心。

II. The Foundation: Faith and Obedience in the Old Testament | 貳、根基：舊約中的信心與順服

English:

Before turning to James, it is essential to establish that the unity of faith and works is not a novelty of the New Testament but is deeply rooted in the Hebrew Scriptures. Two foundational Old Testament passages illuminate this unity.

繁體中文：

在轉向雅各書之前，有必要確立信心與行為的統一性並非新約的新創，而是深植於希伯來聖經之中。兩段奠基性的舊約經文闡明了這一統一性。

A. Genesis 15:6 — Abraham's Faith | 甲、創世記十五章6節——亞伯拉罕的信心

Hebrew (MT):

וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃

Transliteration: wᵉheʾĕmîn baYHWH wayyaḥšᵉḇehā llô ṣᵉdāqâ.

Translation: "And he believed in the LORD, and He reckoned it to him as righteousness."

Septuagint (LXX):

καὶ ἐπίστευσεν Αβραμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Transliteration: kai episteusen Abram tō theō, kai elogisthē autō eis dikaiosynēn.

Translation: "And Abram believed God, and it was reckoned to him unto righteousness."

繁體中文：

此節經文常被引用以支持唯獨信心的教義。然而，希伯來動詞 **הֶאֱמִן** (*heʾĕmîn*) 來自詞根 **אמן** (ʾ-*m*-*n*)，其含義遠超單純的智性認同。此字根承載著「堅定」、「忠信」、「信靠」之意，暗示一種持續的、投身的信賴，而非一次性的心理行為。七十士譯本用 **ἐπίστευσεν** (*episteusen*) 來翻譯，此動詞在希臘文中同樣意味著信靠與託付，而非僅是相信某一命題為真。

English (continued):

This verse is often cited in support of *sola fide*. However, the Hebrew verb **הֶאֱמִן** (*heʾĕmîn*), from the root **אמן** (ʾ-*m*-*n*), means far more than mere intellectual assent. The root carries connotations of "standing firm," "being faithful," and "trusting," implying an ongoing, committed reliance rather than a one-time mental act. The LXX renders it with **ἐπίστευσεν** (*episteusen*), a verb that likewise implies trust and entrustment, not merely believing a proposition to be true.

Crucially, James himself will return to this very verse (James 2:23) and demonstrate that Abraham's faith was not a bare, inactive belief but one that was *completed* and *proven* through his works—specifically, his willingness to offer Isaac on the altar (Genesis 22). The faith of Genesis 15:6 finds its full flowering in the obedience of Genesis 22.

繁體中文（續）：

至關重要的是，雅各本人將在雅各書二章23節中回到這同一節經文，並表明亞伯拉罕的信心並非一種空洞的、不活動的信念，而是一種通過行為而得以完成和證明的信心——特別是他甘願將以撒獻於祭壇（創世記二十二章）。創世記十五章6節的信心，在創世記二十二章的順服中得到了完全的開花結果。

B. Deuteronomy 6:4–5 — The Shema: Love as Obedient Action | 乙、申命記六章4–5節——示瑪：作為順服行動的愛

Hebrew (MT):

> **שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ׀ אֶחָד: וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:**

Transliteration: šᵉmaʿ Yiśrāʾēl YHWH ʾĕlōhênû YHWH ʾeḥāḏ. wᵉʾāhaḇtā ʾēṯ YHWH ʾĕlōheyḵā bᵉḵol-lᵉḇāḇᵉḵā ûḇᵉḵol-nafšᵉḵā ûḇᵉḵol-mᵉʾōḏeḵā.

Translation: "Hear, O Israel: the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, and with all your soul, and with all your might."

Septuagint (LXX):

> **ἄκουε Ισραηλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν· καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.**

Transliteration: akoue Israēl; kyrios ho theos hēmōn kyrios heis estin; kai agapēseis kyrion ton theon sou ex holēs tēs kardias sou kai ex holēs tēs psychēs sou kai ex holēs tēs dynameōs sou.

Translation: "Hear, O Israel: the Lord our God, the Lord is one. And you shall love the Lord your God from all your heart and from all your soul and from all your strength."

English:

The Shema is the foundational creed of Israel. Note that it does not merely command belief in God's oneness; it immediately commands **love**—and in the Hebrew Bible, love for God (*ʾāhaḇtā*) is never merely an emotion but an active, covenantal commitment expressed in obedience to God's commandments (cf. Deuteronomy 6:6–9, 11:1, 11:13, 11:22). James, as a devout Jew writing to Jewish Christians, would have understood this instinctively. For James, to "believe that God is one" (James 2:19) without corresponding deeds of love is to have a faith no better than that of demons—a point to which we shall return.

繁體中文：

示瑪是以色列的根本信條。請注意，它不僅僅命令人相信上帝的獨一性；它立即命令人去愛——而在希伯來聖經中，對上帝的愛（*ʾāhaḇtā*）從來不僅是一種情感，而是一種在遵行上帝誡命中表達的、積極的盟約承諾（參閱申命記6:6–9, 11:1, 11:13, 11:22）。雅各作為一位虔誠的猶太人，寫信給猶太基督徒，他會本能地理解這一點。對雅各而言，「相信上帝是獨一的」（雅各書2:19）卻沒有相應的愛之行動，乃是擁有一種不比鬼魔更好的信心——這一點我們稍後將詳加討論。

III. The Heart of the Argument: James 2:14–26 | 參、論證的核心：雅各書二章14至26節

English:

James chapter 2 contains the most sustained and explicit argument in the entire New Testament that faith without works cannot save. We shall now examine the key verses in their original Greek, with the Syriac Peshitta for comparison, analyzing the theological implications of each.

繁體中文：

雅各書第二章包含了整部新約中最持續、最明確的論述，證明沒有行為的信心不能拯救人。我們現在將以原始希臘文逐一考察關鍵經節，並輔以敘利亞語別西大譯本作為對照，分析每一節的神學意涵。

A. James 2:14 — The Programmatic Question | 甲、雅各書二章14節——綱領性的提問

Koine Greek (Nestle 1904):

> **Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;**

Transliteration: Ti to ophelos, adelphoi mou, ean pistin legē tis echein, erga de mē echē? mē dynatai hē pistis sōsai auton?

Translation: "What is the profit, my brothers, if someone says he has faith but does not have works? Can that faith save him?"

Syriac Peshitta:

ܡܢܢܐ ܗܢܝܢܐ ܐܚܝ ܐܡܪ ܒܪ ܐܢܫ ܕܐܡܪ ܐܝܬ ܠܝ ܗܝܡܢܘܬܐ ܘܥܒܕܝ ܠܝܬ ܠܗ ܕܠܡܐ
ܡܫܟܚܐ ܗܝܡܢܘܬܐ ܕܡܬܝܗܒ ܠܗ ܚܝܐ ܡܢ ܡܫܝܚܐ ܕܐܠܗܐ ܗܘ

Transliteration: Mānā henyānā ʾaḥay ʾen nāš ʾāmar dʾīṯ lī haymanūṯā waʿbāḏē layt leh dalmā meshkḥā haymanūṯeh dtaḥēywhy.

Translation: "What is the profit, my brothers, if a man says 'I have faith' and works he does not have? Can his faith give him life?"

English Analysis:

Several features of the Greek text are theologically decisive. First, the question employs **μὴ** (*mē*) before **δύναται** (*dynatai*), which in Greek grammar expects a **negative answer**. The construction *mē dynatai hē pistis sōsai auton?* is a rhetorical question anticipating "No, it cannot." James is not asking an open question—he is asserting that such faith **cannot save**.

Second, the article **ἡ** (*hē*) before **πίστις** (*pistis*) is significant. James is not asking about faith in general but about **that particular faith** (*hē pistis*)—the faith that has just been described as devoid of works. This is a faith that "says" (*legē*) but does not "have" (*echē*). It is a faith of words, not of reality.

The Peshitta renders the final clause with remarkable force. Instead of the Greek **σῶσαι** (*sōsai*, "to save"), the Syriac uses ܕܬܚܝܘܗܝ (*dtaḥēywhy*), from the root ܚܝܐ (*ḥ-y-ʾ*, "to live, to give life"). The question becomes: "Can his faith *give him life*?" The Peshitta thus intensifies the

soteriological stakes: faith without works is not merely ineffective for "salvation" in an abstract sense—it fails to convey the very **life** that salvation promises.

繁體中文分析：

希臘文經文中有幾個特徵在神學上具有決定性意義。首先，問句在 **δύναται** (*dynatai*) 前使用了 **μὴ** (*mē*)，這在希臘文語法中預期得到否定回答。*mē dynatai hē pistis sōsai auton?* 這一結構乃是一個預期回答「不，它不能」的修辭性問句。雅各並非在提出一個開放性問題——他在斷言這樣的信心不能拯救。

其次，**πίστις** (*pistis*) 之前的冠詞 **ἡ** (*hē*) 意義重大。雅各不是在問一般性的信心，而是在問那特定的信心（*hē pistis*）——即剛被描述為缺乏行為的信心。這是一種「說」（*legē*）卻不「有」（*echē*）的信心。它是言語的信心，而非實質的信心。

別西大譯本以顯著的力量翻譯了最後的子句。與希臘文 **σῶσαι** (*sōsai*,「拯救」）不同，敘利亞文使用了 ܕܬܚܝܘܗܝ (*dtaḥēywhy*)，來自詞根 ܚܝܐ (*ḥ-y-ʾ*,「活、賜生命」）。問題變成了：「他的信心能賜他生命嗎？」別西大譯本因此強化了救恩論的利害：沒有行為的信心不僅在抽象意義上對「得救」無效——它無法傳遞救恩所許諾的生命本身。

B. James 2:17 — Faith without Works Is Dead | 乙、雅各書二章17節——沒有行為的信心是死的

Koine Greek (Nestle 1904):

> **οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ' ἑαυτήν.**

Transliteration: houtōs kai hē pistis, ean mē echē erga, nekra estin kath' heautēn.

Translation: "So also faith, if it does not have works, is dead in itself."

Syriac Peshitta:

ܗܟܢܬ ܐܦ ܗܝܡܢܘܬܐ ܕܠܝܬ ܠܗ ܥܒܕܐ ܡܝܬܐ ܗܝ ܒܠܚܘܕܗܝ

Transliteration: Hāḵanā āf haymanūṯā dlā ʿḇāḏē mīṯā hī balḥūḏehy.

Translation: "Thus also faith without works is dead by itself."

English Analysis:

The word **νεκρά** (*nekra*) is devastating in its directness. In Greek, *nekra* means "dead"—not "weak," not "incomplete," not "less effective," but **dead**. A dead thing has no life in it, no power, no capacity to act or save. James is using the strongest possible metaphor. Just as a corpse has the outward form of a human being but no life within it, so faith without works has the

outward appearance of trust in God but lacks the animating spirit that would make it real, living, and salvific.

The qualifying phrase **καθ' ἑαυτήν** (*kath' heautēn*, "in itself / by itself") indicates that faith's deadness is intrinsic when works are absent—not merely apparent. The Peshitta mirrors this with ܒܚܠܝܕܗܝ (*balḥūḏehy*, "by itself alone"), using the Syriac word ܡܝܬܐ (*mīṯā*, "dead"), which carries the same unambiguous finality as the Greek *nekra*.

繁體中文分析：

νεκρά (*nekra*) 這個詞以其直接性而極具毀滅力。在希臘文中，*nekra* 意味著「死的」——不是「軟弱的」，不是「不完全的」，不是「效力較差的」，而是死的。死去之物沒有生命，沒有能力，沒有行動或拯救的能力。雅各使用了最強有力的隱喻。正如一具屍體擁有人的外在形體卻沒有內在的生命，沒有行為的信心也有信靠上帝的外表卻缺乏能使其成為真實、活潑、救贖性之信心的賦活之靈。

修飾短語 **καθ' ἑαυτήν** (*kath' heautēn*，「就其本身而言 / 單獨而言」）表明，當行為缺席時，信心的死亡是內在的——不僅僅是表面上的。別西大譯本以 ܒ[illegible]ܚܠܝܕܗܝ (*balḥūḏehy*，「單獨地」）呼應了這一點，使用敘利亞文 ܡܝܬܐ (*mīṯā*，「死的」），其最終性與希臘文 *nekra* 同樣明確。

C. James 2:19 — The Faith of Demons | 丙、雅各書二章19節——鬼魔的信心

Koine Greek (Nestle 1904):

> **σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ Θεός; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.**

Transliteration: sy pisteueis hoti heis estin ho Theos? kalōs poieis; kai ta daimonia pisteuousin kai phrissousin.

Translation: "You believe that God is one? You do well. Even the demons believe—and shudder."

Syriac Peshitta:

ܗܘ ܡܗܝܡܢܝܢ ܐܢܬ ܕܚܕ ܐܠܗܐ ܗܘ ܫܦܝܪ ܥܒܕܬ ܐܢܬ ܐܦ ܫܝܕܐ ܡܗܝܡܢܝܢ ܘܪܚܠܝܢ

Transliteration: mhaymen ʾanṯ dḥaḏ hū ʾAlāhā, šappīr ʿāḇeḏ ʾanṯ; āf šīḏē mhaymᵉnīn wrāʿlīn.

Translation: "You believe that God is one; you do well. Even the demons believe and tremble."

English Analysis:

This is perhaps the most rhetorically devastating verse in the entire passage. James employs biting irony: "You believe that God is one? Excellent! (*kalōs poieis*—'you do well'). So do the

demons." The Greek **πιστεύουσιν** (*pisteuousin*, "they believe") is the same verb in the same form used for human faith. The demons possess orthodox theology—they "believe" the content of the Shema (Deuteronomy 6:4)—yet they are utterly unredeemed. Their belief produces not obedience but **φρίσσουσιν** (*phrissousin*, "they shudder/tremble"), a visceral, involuntary reaction of terror. Correct doctrine, even passionately held, is not saving faith.

The Peshitta uses ܫܝܕܐ (*šīḏē*, "demons") and the verb ܡܗܝܡܢܝܢ (*mhaymᵉnīn*, "they believe"), from the same root as ܗܝܡܢܘܬܐ (*haymanūṯā*, "faith"). The Syriac thus makes the lexical connection between human "faith" and demonic "belief" even more transparent: the very word used for salvific faith (*haymanūṯā*) shares its root with the belief attributed to demons. If *sola fide* were true—if faith alone, understood as mental assent to correct propositions, were sufficient for salvation—then the demons would be saved. James's argument is a *reductio ad absurdum* of the *sola fide* position.

The corresponding Syriac ܘܪܥܕܝܢ (*wrāʿīn*, "and they tremble") conveys the same physical terror as the Greek *phrissousin*. The demons' response to their own "belief" is not worship, not obedience, not love—but sheer, paralyzing dread.

繁體中文分析：

這或許是整段經文中修辭上最具毀滅力的一節。雅各運用了尖銳的反諷：「你相信上帝是獨一的？很好！（*kalōs poieis*——「你做得好」）。鬼魔也是如此。」希臘文 **πιστεύουσιν** (*pisteuousin*，「他們相信」）與用於人類信心的動詞形式相同。鬼魔擁有正統的神學——他們「相信」示瑪的內容（申命記6:4）——然而他們完全未被救贖。他們的信仰產生的不是順服，而是 **φρίσσουσιν** (*phrissousin*，「他們戰慄」），一種發自內心的、不由自主的恐懼反應。正確的教義，即使是熱切持守的，也不等於使人得救的信心。

別西大譯本使用 ܫܝܕܐ (*šīḏē*，「鬼魔」）與動詞 ܡܗܝܡܢܝܢ (*mhaymᵉnīn*，「他們相信」），與 ܗܝܡܢܘܬܐ (*haymanūṯā*，「信心」）同根。敘利亞文因此使人類「信心」與鬼魔「信仰」之間的詞彙聯繫更加透明：用於救恩性信心的詞（*haymanūṯā*）與歸屬鬼魔之信仰的詞共享同一詞根。若「唯獨信心」為真——若單獨的信心（被理解為對正確命題的心理認同）足以使人得救——那麼鬼魔也會得救。雅各的論證是對「唯獨信心」立場的歸謬法。

D. James 2:20–22 — Abraham: Faith Perfected by Works | 丁、雅各書二章20–22節——亞伯拉罕：信心因行為而成全

James 2:20 — Koine Greek:

θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν;

Transliteration: theleis de gnōnai, ō anthrōpe kene, hoti hē pistis chōris tōn ergōn argē estin?

Translation: "But do you wish to know, O empty man, that faith apart from works is useless?"

Peshitta (2:20):

ܝܲܬ̈ܝ ܠܟ ܕܒ ܕܒܕ̈ܝ ܚܙ̈ܝ ܫܟܟ̈ ܕܗܪ̈ܡܢܘܬܐ ܕܟ ܚܓܓ̈ܐ ܡ̈ܝ

Transliteration: ṣāḇē ʾanṯ dēn dtēddaʿ ʾaw barnāšā ḥallāšā dhaymanūṯā dlā ʿḇāḏē mīṯā hī.

Translation: "But do you wish to know, O feeble man, that faith without works is dead?"

James 2:21–22 — Koine Greek:

> **Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;**

Transliteration: Abraam ho patēr hēmōn ouk ex ergōn edikaiōthē, anenenkas Isaak ton huion autou epi to thysiastērion? blepeis hoti hē pistis synērgei tois ergois autou, kai ek tōn ergōn hē pistis eteleiōthē?

Translation: "Was not Abraham our father justified by works when he offered up Isaac his son on the altar? You see that faith was working together with his works, and by works faith was perfected."

Peshitta (2:21–22):

ܠܝܬ ܐܒܪܗܡ ܐܒܘܗܝ ܙܟܝ ܡܢ ܥܒܕ̈ܝ ܕܐܬܩܪܒ ܠܘܬ ܒܪܗ ܝܘܚܢ ܥܠ ܡܕܒܚܐ

Transliteration (v.21): ʾAḇūn ʾAḇrāhām lā hwā men ʿḇāḏē ʾezdaddaq daʾseq lʾĪsḥāq breh ʿal maḏbḥā.

Translation: "Was not Abraham our father justified from works, when he offered up Isaac his son upon the altar?"

ܫܘܦ ܠܟ ܕܗܝܡܢܘܬܗ ܣܥܪ̈ܐ ܥܡ ܥܒܕ̈ܝܗ ܘܡܢ ܥܒܕ̈ܐ ܐܬܓܡܪ̈ܬ ܗܝܡܢܘܬܗ

Transliteration (v.22): ḥāzē ʾanṯ dhaymanūṯeh sayyʿaṯ laʿḇāḏawhy wmen ʿḇāḏē haymanūṯeh ʾeṯgamraṯ.

Translation: "You see that his faith aided his works, and from works his faith was perfected."

English Analysis:

Two Greek words in these verses are critically important. First, in verse 22, the verb **συνήργει** (*synērgei*) is the imperfect active of **συνεργέω** (*synergeō*), meaning "to work together with, to cooperate." This is the origin of the English word "synergy." James is stating that faith and works are not rivals or alternatives but **collaborative agents**. Faith was *actively cooperating* with Abraham's works. The imperfect tense indicates this was an ongoing, continuous process—not a one-time event.

Second, the verb **ἐτελειώθη** (*eteleiōthē*) is the aorist passive of **τελειόω** (*teleioō*), meaning "to bring to completion, to perfect, to make mature." Faith was *perfected*—brought to its proper end, its *telos*—through works. Without works, faith remains incomplete, unfinished, unfulfilled. This is not a matter of works being added to a complete faith as mere decoration; rather, works are the very means by which faith reaches its fullness and maturity.

The Peshitta in verse 22 uses the verb ܣܥܝܬ (*sayʿaṯ*, "aided, assisted"), from the root ܣܥܕ (*s-ʿ*, "to help"), and ܐܶܬܓܡܪܬ (*ʾeṯgamraṯ*, "was completed/perfected"), from the root ܓܡܪ (*g-m-r*, "to complete, to finish"). The Syriac language thus conveys an image of faith and works as two hands laboring together: faith *helps* the works, and works *complete* the faith. Neither is sufficient alone.

繁體中文分析：

這些經節中有兩個希臘詞至關重要。首先，在第22節中，動詞 **συνήργει** (*synērgei*) 是 **συνεργέω** (*synergeō*) 的未完成時主動語態，意為「與……一同工作、合作」。這是英文單詞「synergy」（協同作用）的語源。雅各在宣告信心與行為不是對手或替代品，而是協作的代理者。信心積極地與亞伯拉罕的行為合作。未完成時態表明這是一個持續進行的過程——而非一次性事件。

其次，動詞 **ἐτελειώθη** (*eteleiōthē*) 是 **τελειόω** (*teleioō*) 的不定過去式被動語態，意為「使完成、使完美、使成熟」。信心通過行為而被成全——被帶至其應有的終點，其 *telos*（目的）。沒有行為，信心仍然是不完整的、未完成的、未實現的。這並非行為作為裝飾附加於一個已經完整的信心之上；相反，行為是信心達致其圓滿和成熟的途徑本身。

別西大譯本在第22節使用動詞 ܣܥܝܬ (*sayʿaṯ*,「輔助、協助」)，源自詞根 ܣܥܕ (*s-ʿ*,「幫助」)，以及 ܐܶܬܓܡܪܬ (*ʾeṯgamraṯ*,「被完成/被成全」)，源自詞根 ܓܡܪ (*g-m-r*,「完成、結束」)。敘利亞語因此傳達了信心與行為如同雙手共同勞作的意象：信心幫助行為，行為成全信心。兩者單獨皆不足夠。

E. James 2:24 — The Decisive Declaration | 戊、雅各書二章24節——決定性的宣告

Koine Greek (Nestle 1904):

> **ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.**

Transliteration: horate hoti ex ergōn dikaioutai anthrōpos kai ouk ek pisteōs monon.

Translation: "You see that a person is justified by works and not by faith alone."

Syriac Peshitta:

ܫܘܿܪܳܝ ܠܶܝܗ ܕܒܥܘܿܕܳܐ ܡܶܢ ܗܳܝ ܕܪܢܳܫܳܐ ܕܙܰܟܺܝ ܘܠܳܐ ܡܶܢ ܗܰܝܡܰܢܘܿܬܳܐ ܒܰܠܚܽܘܕ

Transliteration: ḥāzē ʾanṯ dmen ʿbāḏē mezdaddaq barnāšā wlā hwā men haymanūṯā balḥūḏ.

Translation: "You see that from works a man is justified, and not from faith only."

English Analysis:

This verse is the single most explicit statement in the entire Bible that directly contradicts the *sola fide* formulation. The phrase **οὐκ ἐκ πίστεως μόνον** (*ouk ek pisteōs monon*) means, in literal and unambiguous Greek, "not from faith alone." The word **μόνον** (*monon*, "alone, only") is an adverb modifying the prepositional phrase **ἐκ πίστεως** (*ek pisteōs*, "from/by faith"). James is saying: justification comes from works—**and not from faith *alone***. This is the only place in the entire New Testament where the words "faith" and "alone" appear together, and it is in a sentence that explicitly **denies** their sufficiency.

The verb **δικαιοῦται** (*dikaioutai*, "is justified") is the same verb Paul uses in Romans and Galatians when discussing justification. The preposition **ἐξ** (*ex*, "out of, from") indicates origin or source. A person's justification originates **out of works** (*ex ergōn*), not merely out of faith.

The Peshitta is equally direct. The Syriac verb ܙܕܝܩ (*mezdaddaq*, "is justified/made righteous") is from the root ܙܕܩ (*z-d-q*, "to be righteous"), the Syriac cognate of the Hebrew **צדק** (*ṣ-d-q*, "righteousness")—the same root that appears in Genesis 15:6. The Peshitta concludes with ܒܠܚܘܕ (*balḥūḏ*, "only, alone"), directly paralleling the Greek *monon*: "not from faith **alone**."

It is a remarkable fact of biblical interpretation that the phrase *sola fide* ("faith alone") appears nowhere in the Bible except in James 2:24—where it is *negated*. The Reformers' central slogan is found in Scripture only to be denied.

繁體中文分析：

這一節是整部聖經中最明確地直接反駁「唯獨信心」表述的經文。短語 **οὐκ ἐκ πίστεως μόνον** (*ouk ek pisteōs monon*) 在字面上、明確無誤的希臘文中意為「不是單憑信心」。**μόνον** (*monon*, 「單獨地、唯獨」) 是修飾介詞短語 **ἐκ πίστεως** (*ek pisteōs*, 「從/因信心」) 的副詞。雅各在說：稱義來自行為——而非單從信心。這是整部新約中「信心」與「唯獨」這兩個詞唯一一次並列出現的地方，而它出現在一個明確否定它們充分性的句子中。

動詞 **δικαιοῦται** (*dikaioutai*, 「被稱義」) 與保羅在羅馬書和加拉太書中討論稱義時使用的是同一動詞。介詞 **ἐξ** (*ex*, 「出於、從」) 表示來源或起源。一個人的稱義源於行為 (*ex ergōn*)，而非僅僅源於信心。

別西大譯本同樣直接。敘利亞文動詞 ܙܕܝܩ (*mezdaddaq*, 「被稱義/成為義人」) 來自詞根 ܙܕܩ (*z-d-q*, 「為義」)，是希伯來文 **צדק** (*ṣ-d-q*, 「義」) 的敘利亞語同源詞——創世記15:6中出現的同一詞根。別西大譯本以 ܒܠܚܘܕ (*balḥūḏ*, 「唯獨、僅僅」) 作結，直接對應希臘文 *monon*：「不是唯獨從信心。」

聖經詮釋中一個引人注目的事實是：*sola fide* (「唯獨信心」) 這一短語在整部聖經中除了雅各書2:24以外無處可見——而在那裡它是被否定的。改革者的核心口號在聖經中被發現，僅是為了被否認。

F. James 2:26 — The Culminating Analogy | 己、雅各書二章26節——總結性的類比

Koine Greek (Nestle 1904):

> **ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν.**

Transliteration: hōsper gar to sōma chōris pneumatos nekron estin, houtōs kai hē pistis chōris tōn ergōn nekra estin.

Translation: "For just as the body without the spirit is dead, so also faith without works is dead."

Syriac Peshitta:

ܗܝ ܐܝܟܢܐ ܕܦܓܪܐ ܕܠܝܬ ܒܗ ܪܘܚܐ ܡܝܬ ܗܘ ܗܟܢܐ ܕܐܝܡܢܘܬܐ ܕܠܝܬ ܒܗ ܥܒܕܐ ܡܝܬܐ ܗܝ

Transliteration: ʾAykanā dFaḡrā dlā Rūḥā mīṯ hū, hāḵanā āf haymanūṯā dlā ʿḇāḏē mīṯā hī.

Translation: "Just as the body without the spirit is dead, so also faith without works is dead."

English Analysis:

James's closing analogy is strikingly precise. The relationship between works and faith is likened to the relationship between **πνεῦμα** (*pneuma*, "spirit/breath") and **σῶμα** (*sōma*, "body"). The body without the spirit is not merely "sick" or "impaired"—it is a **corpse**. By strict analogy, faith without works is not merely "imperfect" or "insufficient"—it is **dead**. Just as the spirit is what animates the body and gives it life, so works are what animate faith and give it saving power. Without the animating principle of works, faith is an inert, lifeless thing.

The Peshitta uses ܦܓܪܐ (*pagrā*, "body") and ܪܘܚܐ (*rūḥā*, "spirit"), both deeply resonant terms in Syriac theology. The word *rūḥā* is cognate with the Hebrew **רוּחַ** (*rûaḥ*, "spirit, breath, wind"), the divine life-breath that animates creation in Genesis 2:7. The implication is profound: works are to faith what the breath of God is to the human body. Without them, faith is mere clay—formed, perhaps, but lifeless.

繁體中文分析：

雅各的總結性類比精確得令人驚嘆。行為與信心之間的關係被比作 **πνεῦμα** (*pneuma*，「靈/氣息」) 與 **σῶμα** (*sōma*，「身體」) 之間的關係。沒有靈的身體不僅是「生病的」或「受損的」——它是一具屍體。以嚴格的類比而言，沒有行為的信心不僅是「不完美的」或「不充分的」——它是死的。正如靈是使身體有活力並賦予其生命的元素，行為也是使信心有活力並賦予其拯救能力的元素。缺少了行為這一賦活原則，信心不過是一個惰性的、無生命的東西。

別西大譯本使用 ܦܓܪܐ (*pagrā*,「身體」)和 ܪܘܚܐ (*rūḥā*,「靈」)，兩者皆是敘利亞神學中極富共鳴的術語。*rūḥā* 一詞與希伯來文 **רוּחַ** (*rûaḥ*,「靈、氣息、風」)同源，即在創世記2:7中賦予受造物生命的神聖生命氣息。其含義深遠：行為之於信心，如同上帝的氣息之於人的身體。沒有它們，信心不過是泥土——或許已經成形，卻毫無生命。

IV. Corroborating New Testament Witnesses | 肆、新約中的佐證

English:

James does not stand alone in his teaching. The broader New Testament consistently witnesses to the inseparability of faith and works.

繁體中文：

雅各的教導並非孤立無援。更廣泛的新約始終見證信心與行為的不可分離性。

A. Matthew 7:21 — Doing the Will of the Father | 甲、馬太福音七章21節——遵行天父的旨意

Koine Greek:

> **Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.**

Transliteration: Ou pas ho legōn moi Kyrie kyrie eiseleusetai eis tēn basileian tōn ouranōn, all' ho poiōn to thelēma tou patros mou tou en tois ouranois.

Translation: "Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but the one who does the will of my Father who is in heaven."

Syriac Peshitta:

> ܠܐ ܗܘܐ ܟܠ ܕܐܡܪ ܠܝ ܡܪܝ ܡܪܝ ܐܝܠ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܐܠܐ ܡܢ ܕܥܒܕ ܨܒܝܢܐ ܕܐܒܝ ܕܒܫܡܝܐ

Transliteration: Lā hwā kul dʾāmar lī Māry Māry ʿāʾel lMalkūṯā dašmayā, ʾellā man dʿāḇeḏ ṣeḇyāneh dʾĀḇy daḇšmayā.

Translation: "Not everyone who says to me 'My Lord, my Lord' enters into the kingdom of heaven, but he who does the will of my Father who is in heaven."

Analysis | 分析：

Jesus Himself draws the same distinction James will later elaborate. The contrast is between **ὁ λέγων** (*ho legōn*, "the one who says"—verbal confession) and **ὁ ποιῶν** (*ho poiōn*, "the one who does"—active obedience). The Peshitta uses ܕ̰ܵܡܲܪ (*dʾāmar*, "who says") versus ܕ̰ܥ̱ܒ̱ܕ̰ (*dʿāḇeḏ*, "who does"), from the root ܥܒܕ (*ʿ-b-d*), the same root used for "works" (ܥ̱ܒ̱ܘ̰ܕ̰ܵܐ, *ʿḇāḏē*) throughout James 2. The verbal connection in Syriac is transparent: what James calls *ʿḇāḏē* (works) is the noun form of what Jesus demands as *ʿāḇeḏ* (doing). Entry into the kingdom requires not merely confessing Christ as Lord but **doing** the Father's will.

耶穌本人也作出了雅各稍後將加以闡發的同一區分。對比在於 **ὁ λέγων** (*ho legōn*,「那說的人」——口頭承認）與 **ὁ ποιῶν** (*ho poiōn*,「那行的人」——積極順服）之間。別西大譯本使用 ܕ̰ܵܡܲܪ (*dʾāmar*,「說的人」）對照 ܕ̰ܥ̱ܒ̱ܕ̰ (*dʿāḇeḏ*,「行的人」），後者源自詞根 ܥܒܕ (*ʿ-b-d*)，與雅各書第二章中「行為」（ܥ̱ܒ̱ܘ̰ܕ̰ܵܐ, *ʿḇāḏē*）所用的詞根完全相同。敘利亞文中的詞彙聯繫一目了然：雅各稱之為 *ʿḇāḏē*（行為）的名詞形式，正是耶穌所要求的 *ʿāḇeḏ*（做）的動詞形式。進入天國不僅需要承認基督為主，更需要遵行天父的旨意。

B. Philippians 2:12–13 — Work Out Your Salvation | 乙、腓立比書二章12–13節——作成你們的救恩

Koine Greek:

> **...μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.**

Transliteration: …meta phobou kai tromou tēn heautōn sōtērian katergazesthe; theos gar estin ho energōn en hymin kai to thelein kai to energein hyper tēs eudokias.

Translation: "…work out your own salvation with fear and trembling, for it is God who is working in you both to will and to work for the sake of [His] good pleasure."

Analysis | 分析：

Even Paul—the apostle most associated with justification by faith—commands believers to **κατεργάζεσθε** (*katergazesthe*, "work out") their salvation. The verb is an imperative: it is a command, not a suggestion. This working out is not opposed to grace but is enabled by God Himself, who **ἐνεργῶν** (*energōn*, "works/is at work") within the believer. Grace and human effort are not mutually exclusive but operate in concert—precisely the synergy (*synērgei*) James describes in 2:22.

即使是最常被與因信稱義相聯繫的使徒保羅，也命令信徒 **κατεργάζεσθε** (*katergazesthe*,「作成」）自己的救恩。此動詞是命令語氣：它是命令，不是建議。這種「作成」並非與恩典對立，而是由上帝親自成全的，祂 **ἐνεργῶν** (*energōn*,「運行/做工」）在信徒裡面。恩典與人的努力並非相互排斥，而是協同運作——正是雅各在2:22中所描述的那種「協同作用」（*synērgei*）。

V. Responding to the Sola Fide Objection | 伍、回應「唯獨信心」的反駁

English:

Defenders of *sola fide* typically argue that James uses "justify" (*dikaiōō*) in a demonstrative sense—meaning "to show or prove righteous before men"—while Paul uses it in a forensic, declarative sense—meaning "to declare righteous before God." On this reading, James and Paul are simply speaking about different things and do not contradict each other.

While there is a kernel of truth in acknowledging that James and Paul address different pastoral situations—Paul combats legalistic reliance on works of the Mosaic Law, while James combats antinomian presumption—the claim that James's *dikaioutai* means merely "shown to be righteous" rather than "made/declared righteous" is exegetically strained. James 2:14 explicitly frames the discussion in terms of **salvation** (*sōsai* / *taḥēywhy*): "Can that faith **save** him?" The question is soteriological, not merely evidential. James is not asking, "Can that faith *demonstrate* his righteousness to onlookers?" He is asking, "Can that faith **save his soul**?" If James were merely concerned with outward demonstration, the stakes of his argument—life, death, the body without the spirit—would be absurdly inflated.

Furthermore, James quotes Genesis 15:6 (in James 2:23) and interprets it as being *fulfilled* through Abraham's works. The Greek verb **ἐπληρώθη** (*eplērōthē*, "was fulfilled") indicates that Abraham's justifying faith in Genesis 15:6 found its *fullness* and *realization* in the works of Genesis 22. Faith and works are not parallel tracks running side by side; they are phases of a single salvific process in which faith is the root and works are the fruit—and both are necessary for the tree to live.

繁體中文：

「唯獨信心」的辯護者通常辯稱，雅各使用「稱義」（*dikaiōō*）是在展示意義上——即「在人面前證明/顯示為義」——而保羅則在法庭式、宣告性的意義上使用——即「在上帝面前被宣告為義」。按此解讀，雅各和保羅不過是在談論不同的事情，並不相互矛盾。

承認雅各和保羅處理不同的牧靈情境——保羅對抗對摩西律法之行為的律法主義依賴，而雅各對抗反律法主義的臆測——這其中有一定道理。然而，聲稱雅各的 *dikaioutai* 僅意味著「被顯示為義」而非「被成為/宣告為義」，在釋經學上是勉強的。雅各書2:14明確地以救恩（*sōsai* / *taḥēywhy*）為框架提出討論：「那信心能拯救他嗎？」這個問題是救恩論的，而不僅僅是證據性的。雅各問的不是「那信心能向旁觀者展示他的義嗎？」他問的是「那信心能拯救他的靈魂嗎？」如果雅各僅僅關心外在的展示，他論證的利害關係——生、死、沒有靈的身體——就會被荒謬地誇大了。

此外，雅各在2:23中引用創世記15:6，並將其詮釋為通過亞伯拉罕的行為而得以成就。希臘文動詞 **ἐπληρώθη** (*eplērōthē*，「被成就」）表明亞伯拉罕在創世記15:6中稱義的信心，在創世記22章

的行為中找到了其豐滿和實現。信心與行為不是並行的兩條軌道；它們是單一救恩歷程中的不同階段，其中信心是根，行為是果——而兩者對於樹的存活都是必要的。

VI. Conclusion | 陸、結論

English:

The witness of the Epistle of James, examined in its original Greek and ancient Syriac, is unambiguous: salvation is not by faith alone. James 2:24 is the only verse in all of Scripture where the words "faith" and "alone" appear together—and it declares that justification is *not* by faith alone. Faith without works is dead (2:17, 26), useless (2:20), and no better than the belief of demons (2:19). Genuine, saving faith is a faith that cooperates with works (*synērgei*, 2:22), is perfected through works (*eteleiōthē*, 2:22), and is demonstrated in the offering of obedient love. This teaching is rooted in the Hebrew Scriptures, where the faith of Abraham (Genesis 15:6) finds its completion in his obedience (Genesis 22), and where love for God (Deuteronomy 6:5) is never mere sentiment but always covenantal action. It is confirmed by Christ Himself, who teaches that not those who merely *say* "Lord, Lord" but those who *do* the will of the Father will enter the kingdom (Matthew 7:21), and by Paul, who commands believers to *work out* their salvation with fear and trembling (Philippians 2:12).

The Christian tradition that affirms salvation by faith *and* works does not diminish the role of grace. Grace is the source and enabler of both faith and works. But grace does not operate in a vacuum; it calls forth a human response of trust, love, and obedient action. Faith is the door, but works are the walking through it. Faith is the seed, but works are the harvest. Faith is the breath, but works are the living body that breathes. To sever works from faith is to reduce the Gospel to a mere intellectual proposition—and to contradict the clear, repeated, emphatic testimony of Sacred Scripture.

繁體中文：

雅各書的見證，經由其原始希臘文和古敘利亞文的考察，是毫不含糊的：救恩不是單憑信心。雅各書2:24是全部聖經中「信心」與「唯獨」兩個詞唯一並列出現的經節——而它宣告稱義並非唯獨因信。沒有行為的信心是死的（2:17, 26）、是無用的（2:20）、並且不比鬼魔的信仰更好（2:19）。真正的、使人得救的信心乃是與行為合作（*synērgei*，2:22）、通過行為而成全（*eteleiōthē*，2:22）、並在順服之愛的獻祭中得以彰顯的信心。這一教導根植於希伯來聖經，其中亞伯拉罕的信心（創世記15:6）在他的順服（創世記22章）中找到了完成，而對上帝的愛（申命記6:5）從來不僅是情感，而總是盟約性的行動。這一教導由基督本人所確認——祂教導不是僅僅說「主啊，主啊」的人，而是遵行天父旨意的人才能進入天國（馬太福音7:21）；也由保羅所確認——他命令信徒當恐懼戰兢作成自己的救恩（腓立比書2:12）。

肯定救恩由信德與善行共同完成的基督教傳統，並未削弱恩典的角色。恩典是信心與行為二者的源泉和推動者。但恩典不在真空中運作；它召喚出人的回應——信靠、愛與順服的行動。信心是門，但行為是穿過門的行走。信心是種子，但行為是收穫。信心是氣息，但行為是那呼吸的活體。將

行為從信心中割裂，就是將福音降格為純粹的智性命題——並與聖經清晰的、反覆的、強調的見證相矛盾。

Soli Deo Gloria — 唯獨榮耀歸於上帝

Appendix: Key Terms Glossary | 附錄：關鍵術語詞彙表

Term	Greek / Hebrew / Syriac	Transliteration	Meaning
Faith	πίστις / ܗܰܡܰܢ݂ܘܬܳܐ	pistis / haymanūṯā	faith, trust, belief
Works	ἔργα / ܥܒ̈ܕܹܐ	erga / ʿḇāḏē	works, deeds, actions
Justified	δικαιοῦται / ܡܙܕܕ݂ܩ	dikaioutai / mezdaddaq	is justified, declared righteous
Dead	νεκρά / ܡ̈ܝܬܳܐ	nekra / mīṯā	dead, lifeless
Alone	μόνον / ܒܠܚܘܕ	monon / balḥūḏ	alone, only
Perfected	ἐτελειώθη / ܐܶܬܓܡܪ	eteleiōthē / ʾeṯgamraṯ	was perfected, completed
Working together	συνήργει / ܣܥܝ	synērgei / sayyʿaṯ	cooperated, worked together, aided
Believed	הֶאֱמִין / ἐπίστευσεν	heʾĕmîn / episteusen	believed, trusted
Righteousness	צְדָקָה / δικαιοσύνη	ṣᵉdāqâ / dikaiosynē	righteousness
Spirit	πνεῦμα / רוּחַ / ܪܘܚܳܐ	pneuma / rūḥā / rûaḥ	spirit, breath
Body	σῶμα / ܦܓܪ̈ܐ	sōma / paḡrā	body
Save / Give life	σῶσαι / ܕܬܚܝܘܝ	sōsai / dtaḥēywhy	to save / to give life